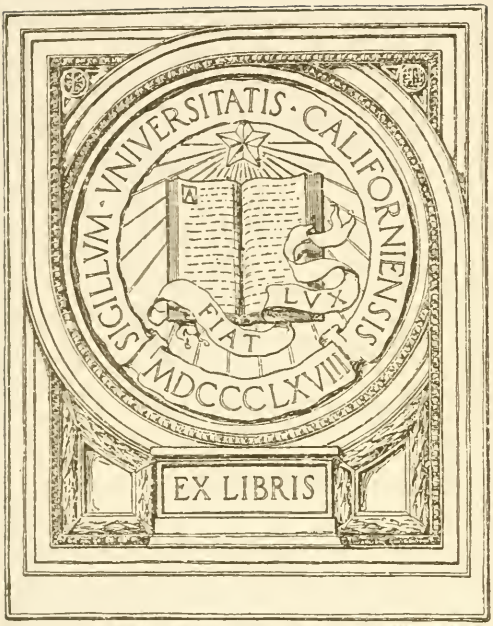

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HINTS ON THE SELECTION OF BOOKS; ON THE FORMATION OF LIBRARIES, PUBLIC AND PRIVATE; ON COURSES OF READING, ETC.

WITH

A CLASSIFIED BIBLIOGRAPHY FOR EASY REFERENCE

Fourth Revised and Enlarged Edition, continued to August, 1876, with the addition of Select Lists of the best French, German, Spanish and Italian Literature

EDITED BY

FREDERIC BEECHER PERKINS

NEW YORK
G. P. PUTNAM'S SONS
182 FIFTH AVENUE
1877.

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PREFACE.

The reviser of the present edition of "The Best Reading" had more or less to do with the plan and details of its first edition in 1872; and he regrets that his accomplished and excellent friend, Mr. George P. Putnam, is not still living, as he would assuredly be competent to improve this edition as much as he did that. The unusual success of the work, however, including the weighty testimony of at least one imitation which was remarkably close in point of arrangement and typography, has proved its practical usefulness.

The object of this list is to guide libraries and private purchasers in buying books. For this purpose it names the best books usually now in the market, in the chief departments and on the leading topics of current and general literature, with their editions and retail prices. This description of course excludes rare books and, as a rule, those that are out of print, as well as most of those of great cost. The following classes of books, with the exception of a few leading works of a general character, are also excluded by this plan: 1. Polemic theology; 2. Law books; 3. Sunday-school books; 4. Technical works in sciences, arts and trades; 5. School and similar text-books; 6. Many insignificant novels. It has also been intended to exclude what Mr. James Russell Lowell classifies as "Literature suited to desolate islands."

In preparing this list as it stands, various worthy objects have been contemplated with desire and refrained from with self-denial. The bibliographer will appreciate the unsatisfied wish to include rare books, first editions, publications of printing clubs, privately printed works, etc., and to specify and describe in detail. The scholar will understand the distinct temptation to fill out under each topic a selec-

tion of authorities, whether purchasable or not, in the order of their importance, with brief specifications of the scope and merit of each, so as to furnish 525 courses of reading, instead of 525 (or thereabouts) topics with a few authorities under each. The scientific classificationist will miss the only philosophical system, viz., his own. It would be odd if he did not; for system, in that worthy gentleman's sense, has been diligently avoided. The sole rule followed has been to make it easy to find a book.

As to extent, a fully appointed library for theology alone must contain at least thirty thousand volumes; five hundred would by no means constitute a complete collection on chess; (Oettinger's *Bibliothek des Schachspiels* enumerated in 1844, over thirty years ago, more than that number of works and editions, among them 44 of Vida's poem alone), and two million titles would not include nearly all that have been printed. To make out full courses of reading would have required an impracticable mass of labor. Even to insert single-line valuations or descriptions of each book would have doubled the size and cost, and more than doubled the labor, of the list. Thus, instead of instructing professed collectors, or critically estimating authorities, or recording all the books there are, all that has been attempted is, to name the price of the principal good books that can be got. This, it is believed, has been in some measure accomplished.

It is almost unnecessary, were it not for the satisfaction of discounting a certain possible sort of criticism, to observe that no two persons would make out alike either such a list of topics or the books named under them. To point out, therefore, that too few books or topics are mentioned in this list, and also too many; that some are named in it, and that others are not, is simply to say that the arrangement made is not another arrangement that has not been made; that the critic did not do the work; that an elephant is not a brick; that opinions differ; and perhaps, after the manner of Goldsmith's art critic, that "the picture would have been better if the painter had taken more pains." All these assertions, even the last, are however granted. Nobody can know the deficiencies of such a piece of work half as well as they who do it; but imperfect as it is, it is confidently believed that this list is a safe one to purchase books by; and that, while a library containing all the books named in it would indeed not be complete in any one general or special department, it would nevertheless be an uncommonly comprehensive, instructive and readable collection, either for a citizen or for a town.

No radical changes have been made in the present edition, for expe-

rience has indicated that the plan of the work was a good one. Many titles of suitable books previously admitted, and of others subsequently published down to August, 1876, have been added in their proper places. A certain number of others have been dropped, mostly because they were judged not of permanent value. The three alphabets of topics of the last edition have been thrown into one, and the sub-alphabeting has been revised. The nomenclature of topics has been somewhat cleared, and a liberal number of cross-references added, so that the present alphabet of subjects is believed to be lucid in arrangement and easy of reference. Under a few heads the classification shows separately the works on two sides of a question, and similar indications have been given in a few titles of works elsewhere; but if the arrangement shows what the reviser's belief is on those subjects, or any other, it is a failure. Short lists have been added of French, German, Spanish and Italian books, with the intention of pointing out cheap editions of such standard writers, and such easy and amusing introductory books as can probably be procured at any time, and as are most likely to be useful to students. And the list has been read over with the view of correcting any other errors or omissions.

With a few exceptions, titles of books are entered but once. In the list of "Complete Works," however, and in that of "Libraries," and similar collections, the titles of course cover many works which appear elsewhere under a topic. Thus, Burke on the Sublime, which is under "Æsthetics," and Milton's Paradise Lost, which is under "Poetry," are included under their names in "Complete Works," and the like is true of the individual books in the "Golden Treasury Series, the "Library of Wonders," etc.

The topics chosen have usually been as specific as was practicable, because these are most likely to be looked for, and therefore to save most labor. Thus, one who wants books about the horse, will find them under "Horse," and is not expected to reason about Domestic Animals, or Mammalia, or Zoology, or Natural History. If he wants a book on Chemistry he need not search under "Natural Science." If he wants one on Abyssinia, he need not search Africa; and so on. The cross-references will, it is believed, prevent any perplexity from exceptions to this rule.

The task of indicating in any adequate manner "the best books" on any one subject is obviously a delicate and difficult one. In some departments we do not attempt it at all. But in others, for the convenience of purchasers, and without any purpose of critical judgment,

beyond what is supposed generally established, a certain number of books have been marked which are supposed to be on the whole the best of those named on the subject. Thus: *a* means that the book so marked is considered the book, or as good as any, *at a moderate cost;* *b* means in like manner, the best of the more elaborate or costly books on the subject. In the department of FICTION a more precise classification has been attempted, in which a general idea of the relative importance of the *authors* is indicated by the use of the letters *a*, *b* and *c*, and of the relative value of their several works by the asterisks * and **. A fuller explanation of the classification of Fiction will be found under the heading itself.

The *Editions* quoted are by preference American, where there are such; but English ones are given when there is any reason for it. The *Prices* given are the "long" or full retail prices for copies bound in cloth. Lower prices for copies in paper are sometimes added. The additional net cost of good library "half binding" (for which morocco or "goat" is decidedly the best), is for duodecimos from 75 cents to $2 per volume: for octavos, from $1.50 to $3.50 per volume. Libraries and other buyers can, where purchasing in quantities, usually be supplied at a considerable reduction from the catalogue prices here quoted, and such a reduction is offered by the publishers of this work.

American currency is most commonly given, but where only an English price is found, it may appear in sterling. These sterling prices may be estimated in federal money at present, including all expenses, at 50 cents to a shilling. Incorporated institutions are however entitled to deduct the duty from this rate; and no duty is charged on imported books printed twenty years ago or more.

The prices of books change so much from year to year, that it is impossible to *guarantee* that works can *always* be obtained for the sums quoted. Occasionally a book will be out of print and cannot for the time be obtained at all. In most cases, however, where prices have changed they have lowered; many books reported "o. p." by the publishers can with a little care be picked up at the list prices or less: and an estimate of the cost of a dozen or a hundred or a thousand volumes at "THE BEST READING" prices, will be found pretty nearly correct.

This tabular record of books now in the market is supplemented by a brief selection from the wise words of good men, on the general subject of books, libraries, and systematic reading, which are better worthy of consideration than any suggestions of our own could be.

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The SIZES of books are usually indicated thus:

4° or Quarto.—The sheet folded in 4 leaves.
8°, Octavo, cr. 8°, Crown Octavo. } Sheet folded in 8
R. 8°, or imp. 8°, large size Octavo. } or 16 leaves.
12°, Duodecimo.—Sheet folded in 12 or 24 leaves.
18°, Octodecimo.—Sheet folded into 18 or 36 leaves.
24°, and 32°.—Sheet folded into 24 and 32 leaves.

ABBREVIATIONS.

Alb.—Albany.
Bohn—Bohn's Libraries (published in London.
Bost.—Boston.
Camb.—Cambridge.
Chic.—Chicago.
Cin. or Cinc.—Cincinnati.
Ed.—Edited.
Edin.—Edinburgh.
Glasg.—Glasgow.
Ill., or Illus.—Illustrated.
L., or Lond.—London.
L. & N.—London and New York.
L. & B.—London and Boston.
L. & P.—London and Philadelphia.

[The three preceding lines indicate books usually printed in London, and imported in quantities and issued by publishers in New York, Boston or Philadelphia, usually with their imprint.]

Trans.—Translated.
Vol., or v.—Volume.
Wash.—Washington.

THE BEST READING:

A

CLASSIFIED LIST

OF

MODERN PUBLICATIONS,

ENGLISH AND AMERICAN,

NOW SUPPOSED TO BE IN THE MARKET.

Not meant to include technical works on Law, Medicine, Controversial Theology, Expensive works, of most of the School Text Books, Sunday School Books, Popular Religious Books, unimportant Works of Fiction, and merely temporary or occasional publications.

Abyssinia.

b. Baker. Nile Tributaries of Abyssinia.	8°	N. Y.	$2 50
Hotten. Abyssinia and its People.	12°	Lond.	7*s* 6*d*
Hutchinson. Ten Years among Ethiopians.	8°	Lond.	11*s*
Lepsius. Letters from Ethiopia.	12°	Lond.	2 25
Markham. Abyssinian Expedition (of 1869).	8°	Lond.	14*s*
Parkyns. Life in Abyssinia.	12°	Lond.	3 75
Pleydell. Travels in Abyssinia.	8°	Lond.	18*s*
a. Russell. Nubia and Abyssinia.	18°	N. Y.	75

Accidents.

First Help in Accidents and Sickness.	12°	Bost.	1 50
a. Hope. Till the Doctor Comes.	12°	N. Y.	75
b. Howe. Emergencies and How to Treat them.	8°	N. Y.	3 00
Plain Directions for Accidents, &c.	12°	Phil.	1 00
Snow. A. and Emergencies. Ed. by Trail.	12°	N. Y.	25
What to do in case of Accidents.	12°	N. Y.	50

Acoustics.

Bartlett. Acoustics and Optics.	8°	N. Y.	3 50
Davis. A. Light and Heat. (Adv. Sci. Ser.)	12°	N. Y.	1 50
Loss. A. Light and Heat. (Elem. Sci. Ser.)	16°	N. Y.	75
Macdonald. Sound and Color.	8°	Lond.	3*s* 6*d*
a. Rabin. Wonders of A. (Library of Wonders).	12°	N. Y.	1 50
Saltzer. Treatise on Acoustics, etc.	12°	N. Y.	2 00
b. Tyndall. On Sound.	12°	N. Y.	2 00

Actors, Acting. *See Criticism; Drama; also under Biography.*

Addresses. *See Orations.*

Adulteration of Food, etc.

Cotter. Adulteration of Liquors.	12°	N. Y.	$ 45
b. Hassall. Adulteration Detected.	12°	Lond.	17*s* 6*d*
—— Food and its Adulteration.	8°	Lond.	12 00
Hoskins. What we Eat: Common A.	12°	Bost.	0 63

Adventures and Perils. *See also Buccaneers; Shipwrecks.*

Barrow. Mutiny of the Bounty.	18°	N. Y.	75
Belcher, Lady. Mutiny of the Bounty.	8°	Lond.	12*s*
Bernard. Wonderful Escapes.	12°	Lond.	5*s*
Bruce. Book of Adventures and Perils.	8°	Lond.	5*s*
Herbert. Great Historical Mutinies.	12°	Lond.	5*s*

Aeronautics. *See Ballooning.*

Æsthetics. *See also Criticism; Fine Arts.*

Alison. On Taste.	12°	N. Y.	1 50
Bell. Expression: its Anatomy and Philosophy.	12°	N. Y.	1 25
Burke. Sublime and Beautiful.	12°	N. Y.	1 50
Day. Principles of Æsthetics.	12°	N. Y.	1 25
Hay. Science of Beauty.	8°	Edin.	10*s* 6*d*
Hopkins. Strength and Beauty.	12°	N. Y.	1 75
Longinus. The Sublime. Tr. by Giles.	18°	Lond.	2*s* 6*d*
Moffat. Introd. to Study of Æsthetics.	12°	Cinc.	1 25
Ruskin. True and Beautiful.	12°	N. Y.	1 25
Schiller. Æsthetical Essays and Letters	12°	Bohn	1 40

Affghanistan, etc.

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Reade. African Sketch Book. 2 vols.		Lond.	24*s*
Stanley. Coomassie and Magdala.	8°	N. Y.	3 50

2. Central and Eastern.

a. Baker. Albert N'Yanza.	12°	Phil.	$2 50
b. —— Ismailia.	8°	N. Y.	5 00
b. Barth. Travels in N. and C. Africa. 3 vols.	8°	N. Y.	12 00
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b. —— Journey to Ashango Land.	8°	N. Y.	5 00
Krapf. Travels in East Africa.	8°	Lond.	21*s*
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—— Same. 2 vols.	8°	Lond.	28*s*
New. Wanderings and Labors in Eastern A.	8°	Lond.	10*s* 6*d*
a. Park. Travels and Life.	18°	N. Y.	75
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b. Speke and Grant. Source of the Nile.	8°	N. Y.	4 00
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Cooke. Conquest and Civilization in North A.	12°	Edin.	5*s*
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	—— Farmer's Instructor, 2 vols.	18° N. Y.	1 50
	Clift. Tim Bunker Papers.	12° N. Y.	1 50
	Copeland. A., Anc. and Mod., 3 vols.	R. 8° Lond.	28*s*
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	Emerson. Manual of Agriculture.	12° Bost.	1 25
	Enfield. On Indian Corn.	12° N. Y.	1 00
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	Flint. Grasses and Forage Plants.	8° Bost.	2 50
	Gaylord & Tucker. Husbandry, 2 vols.	18° N. Y.	1 50
	Grant. On Beet Root Sugar.	12° Bost.	1 25
	Greeley. What I Know about Farming.	12° N. Y.	1 50
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Morell. Topo. and Hist. of Algeria.	8°	Lond.	6*s*
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—— 702 Monograms in Colors.	8°	Lond.	5*s*
Lillie. Alphabet of Monograms.	F°	Lond.	5*s* 6*d*
Monogram and Alphabet Album.			
Prang & Co. Alphabets; plain, ornamented, illuminated.	Obl. 8°	Bost.	

Shaw. Alphabets, Numerals and Devices.	R. 8°	Lond.	31*s* 6*d*
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Amazon River. *See Brazil.*

America. *See also Arctic Regions, and separate Countries; United States, etc.*

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Squier & Davis. Antiq. and Discoveries in the West.	4°	Sm. Inst.	10 00

2. Discovery.

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—— Pre-Columbian Discovery of America.	12°	Alb'y.	2 50
Davis. Spanish Conquest of New Mexico.	8°	Doylest.	3 00
Eden. First Three English Books on America. Edited by Arber.	4°	L. & N. Y.	9 00
a. Irving. Columb. and his Companions, 3 vols.	12°	N. Y.	6 75
3 vols. 18° 3 75; abridged,			1 50
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PART SECOND.

PREPARED BY FRED. R. PERKINS.

I. READINGS ON READING.
II. SUGGESTIONS FOR COURSES OF READING.
III. ON OWNING BOOKS.
IV. HINTS ON BOOK CLUBS.

READINGS ON READING.

I. The Duty of Owning Books.

BY HENRY WARD BEECHER.

We form judgments of men from little things about their houses, of which the owner, perhaps, never thinks. In earlier years, when travelling in the West, where taverns were scarce and in some places unknown, and every settler's house was a house of entertainment, it was a matter of some importance and some experience to select wisely where you would put up. And we always looked for flowers. If there was no time for shade, no patch of flowers in the yard, we were suspicious of the place. But, no matter how rude the cabin or rough the surroundings, if we saw that the window held a little trough for flowers, and that some vines twined about strings let down from the eaves, we were confident that there was some taste and comfortness in the log cabin. In a new country, where people have to fag for a living, no one will take the trouble to pay flowers unless the love of them is pretty strong; and this time, blossoming out of rude and uncultivated people, is itself like a clump of [illegible] growing out of the seams of a rock. We were seldom mistaken. A patch of flowers came to signify kind people, clean beds and good bread.

But in other states of society other signs are more significant. Flowers about a rich man's house not signify only that he has

a good gardener, or that he has refined neighbors, and does what he sees them do. But men are not accustomed to buy *books*, unless they want them. If, on visiting the dwelling of a man of slender means, we find that he contents himself with cheap carpets and very plain furniture, in order that he may purchase books, he rises at once in our esteem. Books are not made for furniture, but there is nothing else that so beautifully furnishes a house. THE PLAINEST ROW OF BOOKS THAT CLOTH OR PAPER EVER COVERED IS MORE SIGNIFICANT OF REFINEMENT THAN THE MOST ELABORATELY CARVED *étagère* OR SIDEBOARD.

Give us a house furnished with books rather than furniture. Both, if you can, but books at any rate! To spend several days in a friend's house, and hunger for something to read, while you are treading on costly carpets, and sitting upon luxurious chairs, and sleeping upon down, is as if one were bribing your body for the sake of cheating your mind.

Is it not pitiable to see a man growing rich, augmenting the comforts of home, and lavishing money on ostentatious upholstery, upon the table, upon everything but what the soul needs? We know of many and many a rich man's house where it would not be safe to ask for the commonest English classics. A few garish annuals on the table, a few pictorial monstrosities, together with the stock religious books of his "persuasion," and that is all! No poets, no essayists, no historians, no travels or biographies, no select fictions, or curious legendary lore. But the wall-paper cost three dollars a roll, and the carpets four dollars a yard!

Books are the windows through which the soul looks out. A home without books is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. It is a wrong to his family. He cheats them! Children learn to read by being in the presence of books. The love of knowledge comes with reading and grows upon it. And the love of knowledge, in a young mind, is almost a warrant against the inferior excitement of passions and vices.

Let us pity these poor rich men who live barrenly in great, bookless houses! Let us congratulate the poor that, in our day, books are so cheap that a man may every year add a hundred volumes to his library for the price of what his tobacco and his beer would cost him. Among the earliest ambitions to be excited in clerks, workmen, journeymen, and, indeed, among all that are

struggling up in life from nothing to something, in [illegible] of young, and constantly adding to, a library of good books. A little library growing larger every year, is an honorable part of a young man's history. It is a man's duty to have books. A library is not a luxury, but one of the necessaries of life.—*Eyes and Ears.*" 12mo. Boston, 1862.

II. Value and Pleasure of Books and Reading.

Books are the food of youth, the delight of old age, the ornament of prosperity; the refuge and comfort of adversity; a delight at home, and no hindrance abroad; companions by night, in travelling, in the country.—*Cicero.*

Books are a guide in youth and an entertainment for age. They support us under solitude, and keep us from becoming a burden to ourselves. They help us to forget the roughness of men and things, compose our cares and our passions, and lay our disappointments asleep. When we are weary of the living, we may repair to the dead, who have nothing of peevishness, pride, or design in their conversation. It is chiefly through books that we enjoy intercourse with superior minds, "and these invaluable communications are within the reach of all."—*Mackenzie de Crosin.*

"—— the great minds of former ages. The debt which he owes to them is incalculable. They have guided him to truth. They have filled his mind with noble and graceful images. They have stood by him in all vicissitudes, comforters in sorrow, nurses in sickness, companions in solitude. Their friendships are exposed to no danger from the occurrences by which other attachments are weakened or dissolved. Time glides on; fortune is inconstant; tempers are soured, hearts which seemed indissoluble are daily sundered by interest, by caprice, or by opinion. But no such cause can affect the intimacy in which we hold with the highest of human intellects. That placid companionship is disturbed by no jealousies or resentments. These are the old friends who are never seen with new faces, who are the same in wealth and in poverty, in glory and in obscurity. With the dead there is no rivalry. In the dead there is no change. Plato is never sullen. Cervantes is never peevish. Fontenelle never comes unseasonably. Dante never stays too long. No difference

of political opinion can alienate Cicero. No heresy can excite the horror of Bossuet."—*Lord Macaulay: Review of Montagu's Bacon.*

Books? The only bodies are they, for noble spirits, that have no ailments or annoyances. Books talk to you, not through the ear, but another way. They shout their silent meaning at the soul through the eye. They never importune, and are never reluctant. They are always full without eating. They are still, but never sleep. They grow old without infirmity. They are neither sick nor weary; they outwatch the watcher, and greet the morning, and wait for the stars at evening. For every other guest we make a couch and spread a table. But strange are the manners of books and pictures, that bring rest to our perturbations, and are guests that perform all the offices of hospitality for the host.—*H. W. Beecher, "Eyes and Ears,"* page 397.

[Note the coincidence of expression, as well as thought, in the above four extracts.]

It is nearly an axiom, that people will not be better than the books they read.—*Dr. A. Potter.*

It is as important that we should have good books as that we should keep good company, as the one will make the other.—*"An Old Bookseller."*

We cannot linger in the beautiful creations of inventive genius, or pursue the splendid discoveries of modern science, without a new sense of the capacities and dignity of human nature, which naturally leads to a sterner self-respect, to manlier resolves, and higher aspirations. We cannot read the ways of God to man as revealed in the history of nations, of sublime virtues as exemplified in the lives of great and good men, without falling into that mood of thoughtful admiration, which, though it be but a transient glow, is a purifying and elevating influence while it lasts. The study of history is especially valuable as an antidote to self-exaggeration. It teaches lessons of humility, patience, and submission. When we read of realms smitten with the scourge of famine or pestilence, or strewn with the bloody ashes of war; of grass growing in the streets of great cities; of ships rotting at the wharves; of fathers burying their sons; of strong men begging their bread; of fields untilled, and silent workshops, and despairing countenances,—we hear a voice of rebuke to our own

clamorous sorrows and peevish complaints. We learn that pain and suffering and disappointment are a part of God's government, and that no contract was ever yet made with man by which it was should secure to him temporal happiness.

In books, be it remembered, we have the best products of the best minds. We should any of us esteem it a great privilege to pass an evening with Shakespeare or Bacon, were such a thing possible. But, were we admitted to the presence of one of these illustrious men, we might find him troubled with infirmity, or oppressed with weariness, or darkened with the shadow of a recent trouble, or absorbed by intrusive and tyrannous thoughts. To us the oracle might be dumb, and the light eclipsed. But, when we take down one of their volumes, we run no such risk. Here we have their best thoughts embalmed in their best words; immortal flowers of poetry, wet with Castalian dews, and the golden fruit of wisdom that had long ripened on the bough before it was gathered. Here we find the growth of the choicest seasons of the mind, when mortal cares were forgotten, and mortal weaknesses were subdued; and the soul, stripped of its vanities and its passions, lay bare to the finest effluences of truth and beauty. We may be sure that Shakespeare never outtalked his Hamlet, nor Bacon his Essays. Great writers are indeed best known through their books. How little, for instance, do we know of the life of Shakespeare; but how much do we know of him!

For the knowledge that comes from books I would claim no more than it is fairly entitled to. I am well aware that there is no inevitable connection between intellectual cultivation, on the one hand, and individual virtue or social well-being, on the other. "The tree of knowledge is not the tree of life." I admit that genius and learning are sometimes found in combination with gross vices, and not unfrequently with contempt for the weaknesses; and that a community at once cultivated and corrupt is an impossible monster. But it is no overstatement to say, that, other things being equal, the man who has the greatest amount of intellectual resources is in the least danger from infinite temptations, if for no other reason, because he has fewer idle moments. The mind of most men dates from some vacant hour. Occupation is the armor of the soul; and the train of idleness is known as be all the vices. I remember a satirical poem, in which the devil is represented as fishing for men, and adapting his baits to the taste and temperament of his prey; but the elite, he still planned the most, because he hit the naked hook. To a young man away

from home, friendless and forlorn in a great city, the hours of peril are those between sunset and bedtime; for the moon and stars see more of evil in a single hour than the sun in his whole day's circuit. The poet's visions of evening are all compact of tender and soothing images. It brings the wanderer to his home, the child to his mother's arms, the ox to his stall, and the weary laborer to his rest. But to the gentle-hearted youth who is thrown upon the rocks of a pitiless city, and stands, "homeless amid a thousand homes," the approach of evening brings with it an aching sense of loneliness and desolation, which comes down upon the spirit like darkness upon the earth. In this mood his best impulses become a snare to him; and he is led astray because he is social, affectionate, sympathetic, and warm-hearted. If there be a young man thus circumstanced within the sound of my voice, let me say to him, that books are the friends of the friendless, and that a library is the home of the homeless. A taste for reading will always carry you into the best possible company, and enable you to converse with men who will instruct you by their wisdom, and charm you by their wit; who will soothe you when fretted, refresh you when weary, counsel you when perplexed, and sympathize with you at all times.—*George S. Hillard.*

If I were to pray for a taste which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading. . . . Give a man this taste, and the means of gratifying it, and you can hardly fail of making a happy man, unless, indeed, you put into his hands a most perverse selection of books. You place him in contact with the best society in every period of history—with the wisest, the wittiest, the tenderest, the bravest, and the purest characters who have adorned humanity. You make him a denizen of all nations, a cotemporary of all ages.—*Sir J. Herschel.*

Employ your time in improving yourself by other men's documents; so shall you come easily by what others have labored hard for. Prefer knowledge to wealth; for the one is transitory the other perpetual.—*Socrates.*

He that will inquire out the best books in every science, and inform himself of the most material authors of the several acts

of philosophy and religion, will not find it an idle work to acquaint himself with the sentiments of mankind concerning the most weighty and comprehensive subjects.—*Locke.*

Reading maketh a full man.—*Bacon.*

Read, and you will know.—*Mrs. Jones.*

TREASURES OF LIBRARIES.

My days among the dead are passed;
  Around me I behold,
Where'er these casual eyes are cast,
  The mighty minds of old:
My never failing friends are they,
With whom I converse day by day.

With them I take delight in weal,
  And seek relief in woe;
And while I understand and feel
  How much to them I owe,
My cheeks have often been bedewed
With tears of thoughtful gratitude.

My thoughts are with the dead; with them
  I live in long-past years,
Their virtues love, their faults condemn,
  Partake their hopes and fears,
And from their lessons seek and find
Instruction with a humble mind.

My hopes are with the dead; anon
  My place with them will be,
And I with them shall travel on
  Through all futurity;
Yet leaving here a name, I trust,
That will not perish in the dust.—*Southey.*

I no sooner come into the library, but I pay my duty to my, excluding Lust, Ambition, Avarice, and all such vices, whose nurse is Idleness, the mother of Ignorance and Melancholy. In the very lap of eternity, among so many divine souls, I take out most with so lofty a spirit, and sweet content, that I pity all that know not this happiness.—*Howell.*

A book is good company. It is full of conversation without loquacity. It comes to your longing with full instruction, but pursues you never. It is not offended at your absent-mindedness, nor jealous if yon turn to other pleasures, of leaf, or dress, or mineral, or even of books. It silently serves the soul without recompense, not even for the hire of love. And yet more noble, it seems to pass from itself, and to enter the memory and to hover in a silvery transformation there, until the outward book is but a body and its soul and spirit are flown to you, and possess your memory like a spirit. And while some books, like steps, are left behind us by the very help which they yield us, and serve only our childhood or early life, some others go with us, in mute fidelity, to the end of life, a recreation for fatigue, an instruction for our sober hours, and a solace for our sickness or sorrow. Except the great out-doors, nothing that has no life of its own gives so much life to you.—*H. W. Beecher, "Eyes and Ears,"* p. 292, 3.

No such treasure as a library.—*Whitlock.*

——— Books are yours,
Within whose silent chambers treasure lies
Preserved from age to age; more precious far
Than that accumulated store of gold
And orient gems, which, for a day of need,
The Sultan hides deep in ancestral tombs.
These hoards of truth you can unlock at will.
—*Wordsworth.*

Dreams, books, are each a world; and books, we know,
Are a substantial world, both pure and good;
Round these, with tendrils strong as flesh and blood,
Our pastime and our happiness will grow.
—*Wordsworth: Personal Talk,* 56. 1.

Books make up no small part of human happiness.—*Frederic the Great, in youth.*

My latest passion will be for literature.—*Frederic the Great, in old age.*

For books are not absolutely dead things, but do contain a progeny of life in them as active as that soul whose progeny

they are; nay, they do preserve, as in a vial, the purest efficacy and extraction of that living intellect that bred them.—*Milton: Areopagitica.*

As good almost kill a man as kill a good book: who kills a man kills a reasonable creature, God's image; but he who destroys a good book kills reason itself, kills the image of God, as it were, in the eye.—*Same.*

> Knowledge is proud that he has learned so much;
> Wisdom is humble that he knows no more.
> Books are not seldom talismans and spells.
>
> —*Cowper: Task, bk. vi, line 96.*

Of the things which man can do or make here below, by far the most momentous, wonderful, and worthy, are the things we call books.—*Carlyle.*

Every great book is an action, and every great action is a book.—*Luther.*

Nothing can supply the place of books.—*Johnson.*

A book's a book although there's nothing in't.—*Lord Byron.*

Nothing is more delightful than to lie under a tree in the summer, with a book, except to lie under a tree in the summer, without a book.—*C. J. Fox.*

III. How to Read Books.

The substance of Bishop Potter's "Lectures and Essays," from his "Hand-book for Readers and Students," New York, 1848.

1. Always have some useful and pleasant book ready to take up in "odd scraps" of time.

2. Be not alarmed because so many books are recommended.

3. Do not attempt to read much at first.

4. Do not be so enslaved by any system or course of study as to think it may not be altered.

5. Beware, on the other hand, of frequent changes in your plan of study.

6. Read always the best and most recent book on the subject which you wish to investigate

7. Study subjects rather than books.

8. Seek opportunities to write and converse on subjects about which you read.

9. Refer what you read to the general head under which it belongs; if a fact, to the principle involved; if a principle, to the facts which follow.

10. Try to use your knowledge in practice.

11. Keep your knowledge at command, by reviewing it as much as you can.

12. Dare to be ignorant of many things.

There is no business, no avocation whatever, which will not permit a man, who has an inclination, to give a little time, every day, to the studies of his youth.—*Wyttenbach.*

Nothing, in truth, has such a tendency to weaken, not only the powers of invention, but the intellectual powers in general, as a habit of extensive and various reading without reflection. The activity and force of mind are gradually impaired in consequence of disuse; and, not unfrequently, all our principles and opinions come to be lost in the infinite multiplicity and discordancy of our acquired ideas.—*Dugald Stewart.*

Books have brought some men to knowledge, and some to madness. As fullness sometimes hurteth the stomach more than hunger, so fareth it with wits, and, as of meats, so, likewise, of books, the use ought to be limited according to the quality of him that useth them.—*Petrarch: Twyne's tr.*, 1579, *f.* 62.

Books cannot always please, however good;
Minds are not ever craving for their food.
Crabbe: The Borough, Letter xxiv.: *Schools.*

Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention.—*Lord Bacon.*

Histories make men wise; poets, witty; the mathematics, subtile; natural philosophy, deep; moral, grave; logic and rhetoric, able to contend.—*Same.*

Read, not to contradict and confute, nor to believe and take for granted, nor find talk and discourse, but to weigh and consider.—*Same.*

How should we read? First, thoughtfully and critically; secondly, in company with a friend, or your family; thirdly, repeatedly; fourthly, with pen in hand.—*Dr. A. Fuller.*

Study subjects rather than books; therefore, compare different authors on the same subjects; the statements of authors with information collected from other sources; and the conclusions drawn by a writer, with the rules of formal logic.—*Same.*

All who would study with advantage, in any art whatsoever, ought to betake themselves to the reading of some rare and certain books oftentimes over; for to read many books produceth confusion, rather than learning, like as those who dwell everywhere are not anywhere at home.—*Luther: Table Talk.*

Those who have read of everything are thought to understand everything too; but it is not always so. Reading furnishes the mind only with materials of knowledge; it is thinking that makes what we read ours. We are of the ruminating kind and it is not enough to cram ourselves with a great load of collections; unless we chew them over again, they will not give us strength and nourishment.—*Locke.*

The thoughts of our deliberation are most accurate; those we vent into our papers. What a happiness it is that without all offence of necromancy, I may here call up any of the ancient worthies of learning, whether heathen or divine, and confer with them of all my doubts! that I can at pleasure consider what synods of reverend Fathers and wise Rabbins from all the quarters of the earth, to give their well-studied judgments in all points of question which I propose! Neither can I ever pay enough upon any of those silent masters but I must ever somewhat. No law binds us to read all; but this hard we may take in and digest, the better-liking meat the mind feeds on.—*Bishop Hall.*

—who reads
Incessantly, and to his reading brings not
A spirit and judgment equal or superior,
Uncertain and unsettled still remains,
Deep versed in books, but shallow in himself.
—*Milton: Paradise Regained.*

To call him well read who reads many authors is improper.—*Shaftesbury.*

As concerns the quantity of what is to be read there is a single rule,—Read much, but not many works (multum non multa).—*Sir W. Hamilton.*

Multum legendum esse non multa.—*Quintilian.*

In reading authors, when you find
Bright passages that strike your mind,
And which, perhaps, you may have reason
To think on at another season,
Be not contented with the sight,
But take them down in black and white.
Such a respect is wisely shown
As makes another's sense one's own.

IV. How to Choose Books.

Under our present enormous accumulation of books, I do affirm that a most miserable distraction of choice must be very generally incident to the times; that the symptoms of it are in fact very prevalent, and that one of the chief symptoms is an enormous "gluttonism" for books.—*De Quincey.*

A wise man can sooner gather gold out of the drossiest volume than a fool wisdom out of Scripture.—*Milton.*

Non refert quam multos libros sed quam honor HABEAS.—*Seneca.*

For out of the old fields, as men saith,
Cometh al this new corne fro yere to yere,
And out of old bookes in good faithe
Cometh al this new lerynge that men lere.
—*Chaucer*, *Assembly of Fowls*, l. 23.

Old wood to burn! Old wine to drink!
Old friends to trust! Old books to read!
—*Aldous of Tempus*.

Books that you may carry to the fire and hold readily in your hand are the most useful, after all.—*Johnson*.

We ought to regard books as we do sweetmeats and wholly to aim at the pleasantest, but chiefly to respect the wholesomest; not forbidding either, but approving the latter most.—*Plutarch*, *as quoted by Pilkington*.

A love of books can be acquired only by those who find pleasure in using them; and hence, whoever would introduce in himself or others this most desirable taste, should select, especially at first, such works as can be read with sustained and quickened attention.—*Dr. Potter*.

Blessings be with them, and eternal praise
Who gave us nobler loves, and nobler cares,
The Poets, who on earth have made us heirs
Of truth and pure delight by heavenly lays!
(See further of it.) —*Wordsworth*, *Personal Talk*, no. 4.

The novel, in its best form, I regard as one of the most powerful engines of civilization ever invented.—*Sir J. Stephen*.

Novels are sweet. All people with healthy human appetites love them—almost all women, a very numerous class, hard headed men. Judges, bishops, chancellors, statesmen are notorious novel-readers, as well as young boys and sweet girls, and their kind, tender mothers.—*Thackeray*, *Unfinished Papers*.

Book-Buying.

In starting a library, select from the accompanying list fifty, or a hundred, or more, volumes, and take your list to some responsible bookseller, and he will fill it for you at a fair discount from the retail prices; he can, of course, and will, furnish the whole list cheaper than he could by a single volume at a time. Then, by all means, keep an open account with him, and in the course of your reading, when you come across some volume you want, or some fact that should be hunted up, make a note of it, and procure the volume. A book read at the time your interest is excited will possess not only double its interest, but the facts it contains will be much more firmly impressed upon the mind. An account at your bookseller's is one that you should take pride in maintaining, in making it as large as your means will allow, and in paying promptly and willingly when due.

Never buy books published in numbers; it is the most expensive form, because the same book can generally be had bound, when finished, for the same price as published at in numbers; because, also, numbers will get lost and have to be replaced, at the additional cost; or they will get torn or soiled; and often, when sent to the binder's, they are returned bound in an unsatisfactory manner.—"*An Old Bookseller.*"

READING

AND

COURSES OF READING

BY FRED. B. PERKINS

Twenty thousand editions of books had issued from the press before the year 1500. In one public library (the Bibliothèque Impériale of Paris) there were, in 1858, it was claimed, only 142,000 volumes short of two million printed books, besides 86,000 MSS. A single separate collection of pamphlets in the British Museum about the English Rebellion only, contains 40,000 publications. Probably not less than 25,000 new books appear every year now. This does not include periodicals or newspapers.

Now, an able and experienced old reader of the hard-going sort, Lenglet du Fresnoy, made a calculation that convinced him that nobody could read more than 300 folio volumes in a life-time. Roughly, this would allow 2,700 quartos, 8,100 octavos, and about 16,000 duodecimos—so that your life is gone in reading eight months' books—two-thirds the present annual reinforcement to literature of books alone. To keep up, alone, would require the reading of about sixty-eight volumes a day, without allowing for reading up such arrears as the classics, etc.

It is obvious enough, therefore, that any one who desires to read, or to buy books to the best advantage, will need to select with all the care and judgment he can muster, both within himself, or from friends, or paid experts.

Is reading your most useful mental employment, after all? There are speakers to hear, conversations and dis-

bate to maintain; thinking of your own to elaborate. Are not there more real and profitable mental activities; and is not reading rather to be made a last resort, when these are not practicable?

Plausible arguments may be found in favor of those suggestions, but weighty ones against them. Careful and thorough thinking to the utmost of our ability should underlie and accompany the hearing of a speaker, conversation, debate and reading. Thinking—that is, the pursuit and attainment of truth on whatever subjects are before us—is indeed the object of them all. They are all useless without it, and entirely subordinate to it, except, of course, the case of mere amusement.

Now, Reading is the best means of nourishing Thought. Oratory, on the other hand, is the worst, since it depends on moving the feelings, which disturb the reason. And even if the hearer can keep his feelings untouched, yet he may not object nor question. He is to sit unresisting, and drink in whatever is put down his throat. This is well enough for young robins and babies, but it is a ludicrous way of dieting for a grown man—for an enlightened mind. Debating and conversation are better discipline than oratory, since they allow a comparison of views. Conversation especially, and most of all that form of it so highly prized by open minds, where one can resort to some wise friend and ask questions, and discuss them, is extremely useful. It is greatly superior to debate in this, that it is not so liable to excitements of the external sort, such as anger, desire to win, or desire to show off.

But if only one of these kinds of mental exercise might be had, it should be books, books, books, a thousand times to one. Compared with books, public speaking is a war-dance, conversation a beating bushes for wild fruit; well enough for savages and strays, but hav-

ing small place or power in the discipline of a cultured mind. And accordingly we find that they have been valued most when there were few books or no books, and that as books have multiplied and reading has become general, they have fallen from the rank of great civic and philosophic engineries, to be a mere accomplishment and public shows. Today, it is Reading that furnishes both news and knowledge to the people at large, and that determines their opinions and their action. Conversation is a meagre appendix to the use of books, periodicals, and newspapers, and seldom much besides a retailing of what they have furnished. Oratory exists only in the sermon, which is substantially asserted to beforehand; the political speech, which is more for amusement than for instruction; and the lecture, which is for nothing but amusement.

What shall I read? Shall I pursue a general course? Or shall I work at some department of knowledge exclusively? What book shall I begin with? What books shall I go on with?

Answer: Do you want to read as work or as recreation? for accomplishment, or for knowledge? What do you know already? What have you read already?

The answer is only another question, for the questions supposed—they are the usual ones—could not be answered otherwise. They are like the well-known question: How long is a string? How much does a horse cost? There are a great many people for whom the productions of Tupper and Titcomb are the noblest reading that can be endured, and Southworth is splendid! There are others who wear Plato in the Greek and Kant in the German; who, like Queen Caroline, take Hannah's theology for their light reading. I beg pardon, that is not altogether

with the Spirit of the Age. I ought to say, who read the Vedic hymns in the original Sanscrit for amusement, and decipher inscriptions in the arrow-headed character when they have five minutes' leisure, or as they ride in the street-cars.

Among the gayly variegated mosaic stuff that constitutes a certain well-known pavement, I suppose there are as many Courses of Reading as good resolutions of any other kind. Perhaps as good a rule as any to begin reading with is:

Don't pursue a course of reading. Or, rather, don't try to; there's very little danger that you *will.*

And yet it is very agreeable to sit down and plan out a full and rounded series of noble books, which shall train the mind into strength and swiftness and beauty. There is something extremely attractive, for instance, in the conception of a series of masterpieces, or Monumental Course of Reading, which shall acquaint the student with the great thoughts of the great men in historic order, and thus set before him a history of mankind in its noblest representations. Thus, for instance:

[Filled out with a few titles in parentheses, as being either out of chronological order, or as connectives, etc. Translations are always meant, of non-English books. Epithets and estimates are taken for granted.]

First seize a few pictures of the pre-historic civilizations, executed in the modern manner; by reading Rawlinson's Five Great Monarchies and Wilkinson's Ancient Egyptians. This background laid in, read Bryant's Homer, and, along with it, dictionary-wise, Gladstone's Juventus Mundi. Follow with Greek historians: Herodotus (Rawlinson's), Thucydides, Xenophon's Anabasis. Now add the leading Greek philosophies of mind and action; the Ethics and Politics of Aristotle, Plato's Dialogues (Jowett's), and Xenophon's Memorabilia. Supple-

ment with Grote's Plato and the Companions of Socrates. Add the greatest Greek dramatists and so greater Æschylus, Sophocles, Euripides; Aristophanes, most wonderful of all; and Demosthenes. Then read Plutarch's Lives. Lastly, round up and vivify your knowledge of the Greek nation and sport by reading Grote's magnificent History of Greece.

Next comes Rome. Read of the historians, Livy, Sallust, Cæsar, Tacitus; of poets, Virgil (Conington's), Horace (Francis' or Martin's, or both); for oratory, philosophy, and belles-lettres, Cicero's writings. Supplement Greek and Roman antiquity together with Becker's Charicles, and his Gallus; then revise and solidify your Rome by reading Mommsen, as Grote for Greece. But you will find it, though good, far inferior to Grote.

Now comes the transition from heathen to Christian history. Read Gibbon's Decline and Fall. To keep your balance against the often denounced innuendos of Mr. Gibbon, don't quiddle with the goody little notes to Gibbon, by Milman and others, but having let Gibbon poison you as much as he can—he won't hurt you if you have much intellect of your own—turn away and master at once the right side of the main question of Christ in History, by a thorough study and mental appropriation of Horne's Introduction to the study of the Sacred Scriptures. I mean not the obsolete old editions, still obstinately and improperly kept in the American market to the exclusion of the proper one, but the last edition, with Horne's own latest revisions, and with the additions by first-class evangelical English scholars, of all the modern learning on the subject. No man of sound mind, having mastered Horne, will ever be materially troubled by such little snips and scores as Gibbon's, or by any other attempt to destroy the historical arguments for the substantial truth of the Bible.

To further familiarize yourself with this great turning-point in the history of mankind, read Augustine's Confessions, and his City of God, as specimens of the best effects of the new religion upon a fervid and powerful and noble nature. Add for completeness Milman's First Three Centuries of the Christian Church, Merivale's Conversion of the Roman Empire, and his Conversion of the Northern Nations.

Now, grasp at once the beginnings of modern history, by reading carefully Hallam's Middle Ages and Guizot's History of Civilization. Turn back a moment and surrender yourself to one of the latest phases of heathen romance, in reading the Nibelungen Lied. (If you like to add a prose romance of the same key, but having also the transition to Christianity in it, read Fouqué's Thiodolf the Icelander.) Now, for two narrower pictures, yet full of bright, sharp drawing and character, read Thierry's Merovingians, and his Norman Conquest. Add Froissart; for the chivalric romances, read Morte d'Arthur and Amadis de Gaul; and for the times of the Crusades, take (history quite as much as romance) Ivanhoe, The Talisman, and Quentin Durward.

Next comes the Great Awakening of the 15th Century. Yet Dante belongs earlier. Read, then, Dante (Longfellow's); after him Ariosto (Rose's), and Tasso (Wiffen's). (Now take d'Aubigné's spirited and graphic History of the Reformation, and follow it with Schiller's Thirty Years' War, and you have the transition from Catholic Europe to the Catholic-Protestant Europe of to-day. For glimpses into ways of thought and speech, read Luther's Table-Talk; and to fill out the whole with its immense and indispensable Fine Art portion, read Eastlake and Kugler's Hand-Books.) As the Nibelungen Lied marked in some sense a close of heathen national epics, so now read Don Quixote, to mark the

extinction of the remnant of chivalry. Follow it with Gil Blas, which establishes the transition to the earliest period of modern Fiction Proper, viz. the picaresque adventures and character novel. (To fill out the historical impressions of that imperial time, read Prescott's Ferdinand and Isabella, Philip II., Mexico and Peru, and Motley's Dutch Republic and United Netherlands.)

Cross the channel, and come into the splendid blaze of the Elizabethan period. But it will bear, and, indeed, requires, ample introduction. That is the place to maintain your views of English History; you may come down well past it in that department, and then, referring, as, your Elizabethan jewels all the more distinctly to the middle of the broad field. Read, therefore, Hume and Macaulay. Then take Hallam and May's Constitutional History; add Blackstone's Commentaries, and De Lolme on the Constitution, because English history and English law are peculiarly intertwined. (To give breadth to your views, add also, here, Maine's two valuable works on Ancient Law, and on Municipal or Village Law in the East and West.) Now return to Queen Elizabeth. Specimens must do. So read Shakespeare (White's if you can afford it; if not, any you can). Shakespeare can be bought almost as cheap as the Bible; Spenser, and Bacon, and Montaigne. Miss Aikin's Court and Times of Queen Elizabeth is picturesque and comprehensive for the general reader.

Step forward two generations. Read Clarendon's History of the Rebellion, Carlyle's Cromwell, Milton's Prose Works, and Forster's Statesmen of the Commonwealth. The Diaries of Evelyn and Pepys are conservative pictures of the times of Charles II. Then read Milton's Poetry, Bunyan's Pilgrim's Progress, and Holy War; Sir Thomas Browne's Religio Medici and Urn Burial, and (if you can) Burton's Anatomy of Melancholy. Sailing Thus Back

also belongs here; you can read *that*, or else you have no business with this list. (For the state of things on the Continent, read Schiller's Thirty Years' War.)

The Restoration and the Revolution of 1688 have been dealt with already in your historical reading, prefatory to the Elizabethan period. Omit, therefore, the war and politics of that stirring time, and consider next the literary activity of the reign of Louis XIV. in France, and of Queen Anne in England. Read Corneille, Racine, and Molière; the Thoughts and Provincial Letters of Pascal; the Letters of Madame de Sévigné; and—though he belongs a little later—the Maxims of La Rochefoucauld. Read also the philosophical works of Locke, and those of Descartes. Then, for Queen Anne's time, read Swift, Addison, and Pope. (The writings of Bolingbroke might be added, and a notion of Marlborough may be obtained from Alison's Life.)

We rapidly approach the modernest times, and to-day. After the wars of Queen Anne, the next historical epoch is that of the wars of Frederic the Great, of whom read Carlyle's Life. In the latter half of the century a slow, silent victory, yet greater than Prague or Rosbach, was won by Kant, whose Critique of Pure Reason and Metaphysics of Ethics should be read. Read also the first of human biographies, written by one of the last of men, Boswell's Johnson; and Burke's Speeches, and Sheridan's Comedies, and Goldsmith's Works. Continue the philosophical strand of your cord, with Stewart, Brown, and Reid.

Now prepare for the splitting off of the American Colonies into an independent historical career. Read the Federalist, to show what the men meant who founded our polity, and De Tocqueville's Democracy in America, for a marvellous and only not prophetic exposition of what their purpose turned out to be. (While you are

about it, shape our own history at once by reading Bancroft's mammoth preparation to begin our history, and Hildreth's dense and full annals.)

Make a backward step for France. Read De Tocqueville's Ancient Régime, to show you why the French Revolution broke out; and then Thiers and Carlyle, to show what it did. Follow with Thiers' Consulate and Empire; read Napier's Peninsular War, a wonderfully clear and vigorous narrative of the military achievements which were the real entering wedge toward Napoleon's downfall; and avoid Scott's Life and Abbott's Life of Napoleon. For German literature in these days, read Goethe (Taylor's Faust, the rest of his works as you can get them); Schiller—I mean both the Works and the Life of both.

Then take up the literary history of England in the first part of this century. Read Scott's Works, and Lockhart's Scott; Byron, Wordsworth, Coleridge, Keats, and Shelley; and read after the writings of each a biography of each. Read also Lamb's Writings, and those of Thomas de Quincey.

Then opens out the vast arena of the present epoch, with its innumerable writers and its numerous entirely new departments of investigation. There is a sufficient conventional excuse for not venturing to even attempt to blaze out a path through such a crowded and tangled forest. Yet, let the notice be mentioned that this present age is notable most of all for advances in science and what is closely related thereto; and in fiction, the prose fiction. I merely name Hamilton's Contrast, Darwin's Origin of Species and Descent of Man, Sir William Hamilton's Metaphysics and Logic, the writings of Herbert Spencer, Charles Dickens, W. M. Thackeray, and Nathaniel Hawthorne. As for all the rest, say not who has read according to this series down to this point, or

half-way down to it, with fair abilities and steady, careful attention, is by that time better able to choose both departments and authors for himself than I or any other guide.

Then please to consider what a store of deep and broad and noble and beautiful thoughts, what a wide range of classes of literature, what a vast mass of facts, the knowledge of that series of books implies; and yet it is a pretty short "Course of Reading," as courses of reading go.

But I will not say I recommend it. I will say that I would dearly love to begin at the beginning of it this very day, and go straight through to the end.

Now I shall steal a little from Mr. Hale's "How to Do it." His suggestion about courses of reading is, to know, first, the Bible (I take that for granted, observe). Second, the history of your own country, pretty well; of your own State, better; of your own town best of all. Third (for Americans), "a clear knowledge of the general features of the history of England." Fourth, most of Shakespeare's plays. Beyond this, says Mr. Hale, to begin with, make up your mind what you want to read about: Mary Queen of Scots, fly-fishing, hieroglyphics, the Tenure of Office Bill, anything. Having reached this point, Mr. Hale's doctrine becomes both a *Course* of Reading and a *Method* of Reading. Take a blank book, he says, note down the chief significant words in the passage that you have read, on your chosen subject (he takes it for granted that you have read *something*); and then rummage and search for more reading about the subject itself, or about the collateral subjects named by the entries in your blank-book. If any of these are debated subjects, read on both sides. Use Poole's Index to follow your subjects into the periodicals

from 1802 to 1852, where that work ends. As fast as you determine dates or other facts about your subjects, note them each under its proper word in your blank book. Note there, also, any authorities you find quoted. This way of searching and recording will branch out as fast and as far as anybody will pursue it.

Some of Dr. Potter's shrewd "Cautions and Counsels" are quoted in our "Readings on Reading." Here are Mr. Emerson's three rules. They are not rules for selecting a course of reading, but rules for not reading some kinds of books.

1. Never read any book that is not a year old.
2. Never read any but famed books.
3. Never read any books but what you like.

Now I have not one word to say against these rules; indeed, with a trifling addition, I adopt them as part of my system. This addition consists in appending to each rule the words "unless you choose."

And last of all, Mr. Horace Greeley, in the New York *Ledger*, comes and tells us what he knows about reading. First, he says, be where there are good books; though how he reconciles this with his other advice to go west and buy a farm, I do not know. But if there are none, he says, ten dollars a year will get them. Begin with Chemistry, Geology, and Botany, and devote a year to each. "Obtain the best text-book of each as a foundation." Read slowly and thoughtfully; if you do not master the book at the first time, read it again and again. If puzzled, stop and work at the place till you understand it. Next, give a little time to Geography and Astronomy. After Science, read History, then Biography. Poetry and Philosophy come last.

Well—that course, too, I recommend not to anyone. If anything could be more hopeless, or more totally out of sight of the present methods of learning the physical

sciences, than to read one year in books, I don't know what it is. Mr. Greeley might just as well recommend his customers to learn editing, or farming, by reading one year in a book, and stopping short at every puzzle until it is solved. It would not be very long before his constituency of readers would be every mother's son of them hanging motionless each at his puzzle, "silent, upon a peak in Darien," or just as far off from anything useful.

I shall close this "Course of Reading" discussion by one more outline of a course. It will at once be objected to, that it is not literature at all. So be it; but it has the merit of recommending reading that will not do harm, and that will do good; and that does not require Mr. Greeley's $10 a year, though it would admit of the use of much more; and lastly, it affords a great breadth of reading that people will read, and more people, too, than can be induced to read anything else.

COURSE.

1. Subscribe for a year, paying each in advance, to a weekly paper, secular rather than religious, which gives a great and varied breadth of news. If you absolutely must have stories, take *also*, not *instead*, a weekly story paper. The two which I recommend for this purpose are, *The New York Weekly Tribune*, and *The New York Ledger*. Take others if you prefer.

2. Read the former of these regularly and carefully; keep up with the current of events, so as to observe the succession of causes and effects, and new discoveries and suggestions in the history that every day is bringing to pass before you. In this age of telegraphs and steam, we may know the world as well as the village.

3. When you come to anything that puzzles you, don't stop and work at it—that is, more than a little while; but go and find somebody or something that will explain

it. Whether it is the name of some public man whose previous career you want to know, or the name of a country, or of a metal, or a machine, or a party, or a philosophy, or a principle that you are not sufficiently well informed about, makes little difference. Fix distinctly on it, whatever it is, and then go to work to find out about it. Ask your father and mother. Get them to tell you about the person or thing, or to tell you where to read about it. Ask your employer; ask other people in the shop; I mean, always, so far as your acquaintance justifies you in asking. Ask the school-master or the school-mistress; ask the minister. If you find that there is a book to be read, and that you can with propriety borrow it, borrow; get it from a library if you can. And always, if there is a circulating library, or anything of that sort, belong to it. You will find, a little farther on, how to make one that will do very well. If you find that there is nothing to be had about that subject, take another.

4. Having begun thus, there is no end. Before you have acquainted yourself with one thing, a hundred more will turn up. Your difficulty will be to exclude things that you want to read about. For this I recommend a moderate degree of persistence, but not too exclusive devotion to any one subject. That is, unless you come upon one that you particularly enjoy. Devote yourself to just as complete an acquaintance with that as you please. If you should even plan to master all that is known of it and then to carry human knowledge farther in that direction, it is a noble and legitimate ambition. But you will be astonished to find how much has been put in books about most things.

5. For recording your knowledge, Mr. Hale's plan will do very well. Begin with a small blank-book. You are much more likely to fill first a small one and then a

large one, than a large one first. And if you fill neither, the small one wastes less. I do not recommend Todd's Index Rerum.

Now comes the question, How to read? I refer again to Bishop Potter's "Cautions and Counsels," for hints. Mr. Hale says the first rules are: "Do not read too much at a time; stop when you are tired; and, in whatever way, make some review of what you read, even as you go along." The handiest way to do this is, when you have got through with any separate step in the argument or separate statement or division of the book, to look off it and say over to yourself in careful words—not mere indistinct thoughts, but framed sentences—the substance of that step or statement or division. Do the same for the chapters or larger divisions. And do the same with the book itself at last. If the book belongs to you (this is a suggestion of Mr. Hale's, and a habit of my own, too), whenever you come to something whose place you want to remember, note the page in pencil on a blank leaf at the end of the book, and one or two words to remind you what the subject is. Choose these words carefully.

These are plain hints; they are better than a more complex system; if any peculiar modes of your own suggest themselves, try them; one's own devices are often the best for such things.

It is very often useful to read what the printers call the "front matter;" that is, the title-page, preface, or introduction, and table of contents. In reading the latter take, first, the main divisions, and if you have a few minutes to spare, and they are clear, commit them to memory; they will make a convenient frame on which to hang the contents of the book, and perhaps of other books, too. You will very likely forget them after a

time; but some new classification or statement of thoughts will stick by you.

When a new question comes before you, read both sides of it as well as you can, so as to preserve the judge's habit of mind rather than the lawyer's. Thus for instance, on free-trade and protection, read on the latter side, Mr. Greeley's book, and, if you can, the works of H. C. Carey; on the former, read Bastiat, Perry, and Mill. On the woman suffrage question, read Dr. Bushnell's "Woman Suffrage" against, and J. S. Mill's "Subjection of Woman" for, and so on. This method, properly followed, gives great soundness and good tone to one's habits of mind.

A number of very good and overtaking books can be had in pocket editions, such as Bacon's Essays, Locke on the Understanding, etc. If you once get into the habit of having such a book about you, to use at odd times, you will be very likely to keep it up; it is a capital method of economizing time and thought. Sometimes a larger book can be managed by buying a copy in sheets and carrying it about, a sheet at a time.

It is of the first importance to have as many good reference books at hand, while you are reading, as possible. If you can have but one, take Webster's Dictionary—the unabridged pictorial, if possible; and, if not, the next largest edition you can afford. This varies from that imperial quarto, down to a square octavo at about 50 cents. The second should be an Atlas, Black's, Colton's, or Mitchell's. There are sixteen [illegible] by subscription, they are practically not to be had. For three other reference books to come next, I recommend:

1. Bartlett's Dictionary of Quotations.
2. Hole and Wheeler's Brief Biographical Dictionary; or Godwin's Cyclopædia of Biography.
3. Hayden's Dictionary of Dates, or Pickering's "World's Progress."

Use these reference books as often as you can find an occasion to; get into the habit of constantly using them. And use as many more reference books as you can afford.

The physiology of reading includes a few hints about the USE OF THE EYES, times and seasons, and other questions of a physical nature. There is no room for a treatise, hardly for a paragraph.

Until you are twenty years old, do not use your eyes before breakfast. All the system is relaxed then, and any exertion is unnatural and injurious.

Do not read in a dim light, nor by a flickering light, nor by a light that shines into the eyes. The best light comes from above and behind the left shoulder.

For those who have to read much a green shade over the eyes is a great economy of sight. Gas-light is of a harsh quality, and very hot. Besides, it is better not to deal with an irresponsible monopoly when you can help it. A far better light to read and study by is the still, soft, white light of the "German Student's Lamp." This lamp can be had for either kerosene or the finer vegetable oils.

Learn to read whole words by their collective diagram or physiognomy on the paper. This is an immense relief to the eyes. One who has to read a great deal can read a good many books, not the hardest though—if printed in double columns or in a narrow page, not only by whole words, but a whole line at a time; so that the eye, instead of skipping backward and forward thirty or forty times a page, moves, deliberately, straight down it. This is an additional economy of the eyes. Look no harder at the words than is necessary. By straining with an intense stare, one can tire out one's eyes very soon over the clearest print; while careful practice of

these rules will enable any one with a reasonably good pair of eyes, to read in the railroad cars all day long without harm. In this case, however, two other precautions are necessary: sit erect and free from the back of the seat, and do not let the arm that holds the book touch anything else. This keeps the book at the end of a long spring, viz.: the length of the body and arm together, which reduces the jar of the cars to a minimum.

Here are three rules for reading, which Professor Whitaker, of Cambridge, gave to John Reyns, one of the translators of King James' Bible:

1. Study, chiefly, standing or walking.
2. Never study at a window.
3. Never go to bed with cold feet.

Those are sensible rules, in part. Variety of posture gives great relief, but I should say a sitting posture was best for the most part, with standing or walking for a variety. The second rule is against drafts of cold air. The third is an excellent rule for those who do our work, as well as those who do.

Another notion which will be convenient for a great many people, is, to have two or three books going at the same time; one for hard work, perhaps, another for another kind of hard work, and a second (or a novel) for amusement. But this will not do for everybody. Some would be in danger of devoting all their reading time to the amusing book. Others are not of the sort that can change readily from subject to subject, and this method might bother them more than it helped them. It should not, therefore, be followed unless it is found to succeed well in practice.

Owning Books.

As with reading, so with owning books. Nobody can own them all. An English nobleman once paid

more than $11,000 for one volume, and he was rich enough to be able to afford it. But he set out to make a complete collection of the editions of the writings of Martial. In spite of his wealth, and his steady pursuit, he was thirty years in doing it. So, you may imagine—or figure up, if you prefer arithmetic—how many hundred years it would take to collect all the works that have been published. Hardly anybody can expect to own more than a very few. That is all the more reason why they should be wisely chosen. Fifty volumes of good books is no bad library. A certain learned man of ancient times, owned but four books. The famous Leibnitz is said to have asserted that his library contained only these nine authors: Plato, Aristotle, Archimedes, Euclid, Plutarch, Sextus Empiricus, Pliny, Cicero, and Seneca. There is a ludicrous remark in one of Thackeray's novels, I believe, about some person whose library "consisted chiefly. of old boots." Robert Southey's "List of a Gentleman's Necessary Library" has four more items than Leibnitz's; does not include a single one of Leibnitz's; and the old boots would make almost as good a library, for a good many "gentlemen," as either of them. This is Southey's list: Bible, Shakespeare, Spenser's Faerie Queene, Sidney's Arcadia, Works of Sir Thos. Browne, Works of Rev. Cyril Jackson, Walton's Complete Angler, Clarendon's History, Milton, Chaucer, Jeremy Taylor, South's Sermon's, Fuller's Church History. Nearly all those are good books, no doubt; but it is a fitter list for a superannuated clergyman than for a man engaged in the work of the world.

Private collections range all the way from the aforesaid four volumes; or, indeed, from one book up to a hundred thousand, or more. It is a strong scholar who can make full practical use of as many as twenty thousand volumes. For fifty thousand there must be a sepa-

rate building, and a librarian to take care of them. Five hundred volumes is as many as could well be accommodated in the majority of American families. Fifty books is a good deal more than American families will average. Probably they are as many as would be read in half of such families. A person with a turn for literature, and who can spend a little money in it, can get great comfort and advantage from a thousand or fifteen hundred well-chosen volumes. But it is best to read most of your books—except the strictly reference books, of course—and they make you ridiculous rather than respectable.

It is impossible to go very far with a list of books of which the first shall be absolutely the best one book to own, the second the next best, and so on. After a very few items it becomes necessary to consider the preferences of the owner; and, therefore, books of very different sorts are equally good. However, for to begin, it will be very safe to procure books as follows:

1. The Bible. 2. Webster's Dictionary (the national unabridged, if possible; if not, the largest edition you can afford). 3. Shakespeare.

Thus far it is reasonably plain sailing, but now our troubles begin. 4. Cruden's Concordance is perhaps as good as any; it is the best single help to Bible reading. Suppose that you have the chance of borrowing a good deal of miscellaneous reading, from a public library or otherwise; here is a short list of capital reference books, which are the best books to own in such a case: Haydn's Dictionary of Dates (or Putnam's World's Progress), Bartlett's Dictionary of Quotations, Hole and Wheeler's Brief Biographies, Wheeler's Noted Names of Fiction, Brewer's Men of the Time (pretty good for living foreign celebrities, but very poor for Americans). This set of volumes contains, packed into a wonderfully small compass, a wonderful breadth of information, usually very serviceable.

If you have no access to libraries, however, you may feel unable to own so many reference books, having, instead, to own books for reading or study, rather than books for reference. It is in selecting these that no universal list can be made out. I shall, however, add three books to the four already fixed on, viz.: Bible, Webster, Shakespeare, Cruden. These are: 5. A history of the United States (Hildreth's, 6 vols., 8vo, is the best; if you cannot afford that, buy Willard's, in 1 vol., 8vo); and 6. "Smith's Student's Hume," or Lossing's History of England, for the history of England. It would be very useful to own, besides, and to know thoroughly. 7. Taylor's Manual of (ancient and modern) History. For 8, add Dana's excellent Household Book of Poetry; and for additions to your poetical department, procure the complete poetical works of one or another of the poets whose writings you find that you enjoy in Dana's specimens.

But if, instead of Poetry, you enjoy most researches and conclusions in Natural Science, get Humboldt's Cosmos, and study that, through and through.

Or, if you prefer, instead, political philosophy, get De Tocqueville's Democracy in America, and study it thoroughly.

If prose fiction is your passion, by all means get a set of the Waverley Novels, and learn to enjoy them fully. They are the best English series of novels; masterly in their kind; and, moreover, they afford a thorough and decisive training in novel-reading. The reader who has intellect enough to enjoy Scott's novels, may rely safely on his judgment in that department. A novel that he likes, he may be certain has merit; one that he dislikes, he may be sure is a poor novel.

If Mental Philosophy be your passion, it will be safest —in my opinion, it is necessary—to read two books, at least, to begin with. One should be a master of one of

the later schools of metaphysical mental philosophy—Dugald Stewart will do very well; Brown is sounder; Reid is better than either; take Mill if you prefer him, or McCosh, or Noah Porter, though this last is not quite so strong a specimen of the religious metaphysician as McCosh, who is a very keen and clear thinker. For whichever of these you select, read, after it, either Spurzheim's Phrenology or Combe's Phrenology. You may or may not see cause to believe in their doctrine, that the head corresponds to the mind inside of it. But you will hardly care to reject their singularly clear and precise classification of the mental faculties. This can perhaps well be used in mental philosophy without the other. It is so obviously based on a congenital correspondence between the mind of man and all the rest of the universe, that very few minds that once comprehend it will ever let it go. After your two first books read in mental philosophy exactly what you wish; but a good series to come next is the whole of Herbert Spencer, to be read and clearly understood, and set down in brief abstracts or complete, carefully-worded sentences (not hints and half-spelled memorandums). The best general review of Philosophy is Ueberweg's History of Philosophy.

But I am sliding back into Course and Methods of Reading. I have said enough to show how difficult it must be—how out of the question it is, to give one single list of even a dozen books which are the best books for everybody, because, long before the course is completed, the preferences of the individual require to be considered. For the gratification of these I must refer to the remainder of this fifth volume. I shall only say, in closing this chapter:

Own all the books you can.

Use all the books you own, and be sure never to let you can get.

See the hints about buying books, quoted at the end of the "Extracts," from "An Old Bookseller." They are very shrewd.

Book Clubs.*

In small towns, or large ones either, where there are no public libraries, or where there are libraries which (as is often the case) cannot satisfy the demand for books, a very fair substitute can be found in the establishment of a Book Club. This is a set of about twenty persons (that is the most convenient number, and it is better to have two clubs of twenty than one of forty), who are organized for the purpose of obtaining good reading, somewhat as follows:

Somebody starts the club. This somebody must be willing to do a quantity of running about and enlistment work—a hateful job, but often necessary. Suppose it is a lady; she had better begin—perhaps with the help of her minister, or any well-acquainted friend—by making a list of thirty or forty people who will, perhaps, join. Most likely, half will refuse. If every one she asks consents, she stops at twenty or twenty-two.

What does she say to her constituents? She says—but in her own graceful and insinuating manner—in substance, these things: We want a book club. We can get a great many new books with very little trouble and expense. We put in four dollars apiece to begin with. That will serve us for a year; for the next year, we can pay another four dollars each, and add what our old books sell for, or we can keep down to that figure and deduct from our payments what they sell for. I will be secretary, unless you prefer somebody else. We will meet and consult what magazines to take, if any; or each may send me a list and I will consolidate it; and, in like manner,

* Most of the directions under this head are shaped from a paper of the same name, in a recent number of "Old and New."

we will decide what books to buy at once, and how much money to keep for new books as they appear; or we can have a book committee to manage these matters. Then I will write to my booksellers, ordering the books, and they will come. I will put them in order for you and will set them going among you. Books (each magazine number counts as a book) are to be given out and to go round in the order of the residence of the members. This order might be called the Club Road, and should be so laid out that the secretary can start a book to member No. 1, who will keep it five days, according to law, and carry it to No. 2, who will do the same for No. 3, and so on, in such a manner that each shall have the shortest distance possible to go. The whole should be in a sort of ring, so that the last can conveniently hand the book back to the secretary. Twenty members at five days apiece; it is evident that the club will be through with each book in a hundred days. It then remains with the secretary (unless some member wants it for a second reading) until the time comes for disposing of the old books, in exchange for the second year's business, or as the club may prefer.

Twenty members at four dollars each will give eighty dollars to begin with. Suppose you decide (Mr. Secretary) to "subscribe" for ten of the best monthly and quarterly magazines, American and English. This will take half your money, or thereabouts. Allow ten dollars for popular lists (of which shortly), newspapers, etc.; and order fifteen dollars' worth of books. This will give you 50 books (say, perhaps, fifty volumes). When these books and magazines reach you, take some brown paper and cover the books in a serviceable manner. Make pasteboard covers, as neat as time and skill permit, for the magazines; without them, they will be but a ragged regiment when they have gone the rounds. These pasteboard

board covers can of course be used for successive numbers. Then you paste inside of the cover of each book, a copy of the book-list, of which you have had a supply printed—say two hundred and fifty. The Putnams or others will do it for you, and send you the printed lists all ready, by mail, prepaid, for ———— for the 250 copies, if you can't get it done any nearer home. This list has the rules at the top, and below a column for the names of the members, one for dates of books received by each, and one for dates of passing the books to the next in order. It will be as follows, except that instead of five names, there will be room for twenty-two, besides a little margin at foot:

HARDREADING BOOK-CLUB LIST.

This book may be kept five days. Each member will enter date of receiving and passing. Two cents fine for each day's detention beyond the time allowed. Those wishing a second reading will enter their names at the foot of the list.

Names.	Received.	Passed.
Mary Arthur.....	Feb. 1, 187	Feb. 6, 187
George Barnard	" 6,	" 11,
Mrs. C. Chauncy.....	" 11,	" 16,
Edw. Depew	" 16,	" 21,
Dr. Jas. Farnsworth .	" 21,	" 26,

2d Reading: Mary Arthur; E. Depew.

This list, filled as above, means that Miss Arthur got the book from the Secretary on Feb. 1st, the Secretary entering that date. Miss Arthur read it and passed it to Mr. Barnard, entering Feb. 6 opposite her name. Mr. Barnard in turn enters date of receipt, and then of passing to Mrs. Chauncy, and so on; so that when the book gets round to the Secretary, each member has written in a date, or dates. Miss Arthur is to have it for a

second reading, and E. Depew after her; then it goes to the Secretary for safe keeping until further orders.

At the end of the year, sell the books and magazines by auction to the members, or to outsiders; or dispose of them as the club may direct; collect the subscription for the new year, or more, if you can; also the fines, of which you have kept a record; renew your subscriptions, and begin again. And success attend you.

Newspapers and periodicals usually print lists of new publications, but they are not to be relied upon as being complete, as they often include only such books as have been advertised in each particular paper.

There are, however, two or three bibliographical periodicals, which give full lists of new publications in the United States, and partial lists of those in Great Britain, besides advertisements, book notices, and miscellaneous literary matter of considerable service to librarians and book-readers.

The oldest of these, Childs' Publisher's Circular, is now united with Leypoldt's Literary Bulletin, and issued weekly in New York, under the title of the Publisher's Weekly. The American Bookseller's Guide, published monthly in New York, also gives lists of publications and literary items. In addition to the above, G. P. Putnam's Sons now issue a Quarterly Summary of the "Best Reading" in English and American Literature, containing classified and priced lists of the publications of the quarter year, and containing also brief characterizations of the representative books, which will attempt to give some impression of their nature, relative importance, and special value.

This Summary is published under the title of The Literary Companion, and is mailed to subscribers at the price of 50 cents a year.

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